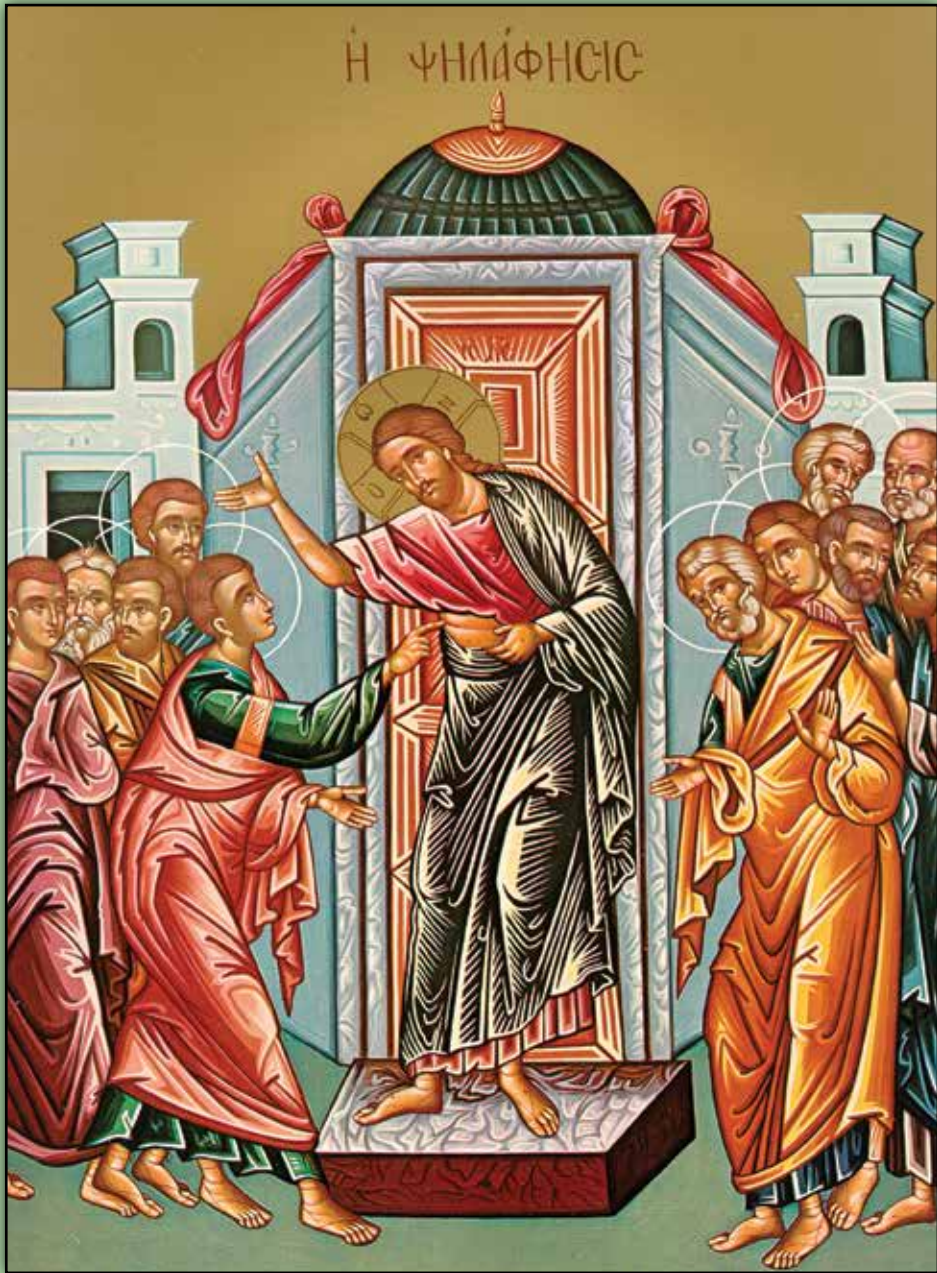


THOMAS SUNDAY



Icon of Saint Thomas and the Lord

April 12, 2026: Thomas Sunday

Epistle: Acts 5: 12-20

Gospel: Jn. 20: 19-31

This Weekend	4:00 pm + Susan & Andrew Horvath (Family) 10:30 For Our Parishioners
Mon., April 13	9:00 + John Sawko (Grandmother)
Tues., April 14	9:00 Intention Available: See Father Nestor
Wed., April 15	9:00 + Andrew & Julia Evanina (Grandson, Howard)
Thurs., April 16	No Divine Liturgy Today.
Fri., April 17	9:00 Intention Available: See Father Nestor
Sat., April 18	No Morning Divine Liturgy 2:00 pm Confessions 4:00 pm For Our Parishioners
Sun., April 12	Sunday of the Ointment-Bearers 10:30 + Dolores Kuzmick (Sons, Andrew & Michael Kuzmick)

SUNDAY OF SAINT THOMAS

The Sunday after Pascha is called the Sunday of Thomas. The name comes from the gospel that is read on this Sunday. The Gospel begins with Jesus appearing to His Disciples on the evening of His Resurrection.

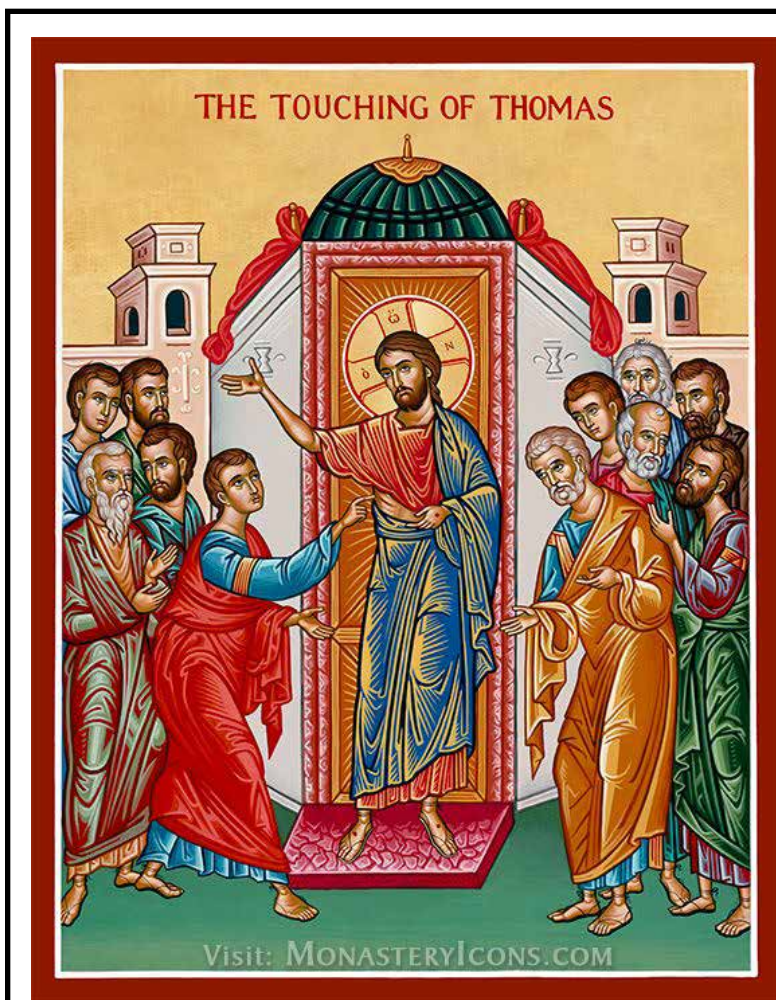
When it was late that same day, the first day of the week... Jesus came and stood in the midst and said to them, "Peace be to you".

...And after eight days, his Disciples were again inside and Thomas with them. Jesus came, the doors being closed, and

stood in their midst and said, "Peace be to you!" (Jn. 20:19-27)

Thomas was not present when Jesus first showed Himself to His Disciples. When the Apostles told Thomas of the Lord's appearance, he said that he would not believe until he saw Jesus Himself. Eight days later, Jesus again appeared and called Thomas to Him and showed His hands and side that Thomas might believe.

The Church remembers this gathering of the Disciples and celebrates



Thomas' confession on the eighth day after the feast of The Resurrection. Thomas' brief but pointed affirmation of belief "My Lord and my God," (Jn. 20:28) is the title often given to the Icon of St. Thomas. It portrays the greatest confession of anyone in the

Gospels. Thomas, who has seen Christ in His earthly existence, now is transformed to see Christ through the eyes of faith.

In the Icon, Christ shows Himself to Thomas. Christ, the dominant figure at the center, initiates the activity in the Icon as He bends toward Thomas and shows him His side. Thomas is called to see and believe. The remaining Apostles stand as witnesses to the Risen Lord. This event takes place in the upper room where the Disciples gathered, and the

closed doors witness to Christ's entering even though the doors were locked. This Icon is a witness of the Resurrection. It is a witness to us and a call to believe and profess our faith in Christ, our Lord and our God.

THE ICON OF THE DESCENT INTO HADES



The golden band over his right shoulder is called a clavus – a symbol of Roman imperial dignity worn by senators who, along with the emperor, were the only ones sanctioned to speak in the imperial court. This indicates the authority of Christ, the Word of God, to proclaim the good news of salvation to those in Hades. The three Greek letters in the halo of Christ also reveal him as God (‘o ōn – the one who is). In Exodus 3:13 14 when Moses encounters God in the burning bush and asks his name, God replies “I AM WHO AM” (Yahweh

At the center of the icon, Jesus Christ is standing victoriously dressed in a shining tunic which is floating upwards depicting his rapid descent into Hades to save those who have died in the flesh. The usual color of the tunic is gold, or white with gold highlights.

in Hebrew and ‘o ōn in Greek).

The Mandorla or nimbus, the tri-color blue concentric almond shapes surrounding Christ, represent the divine glory and majesty of God beyond that which can be physically witnessed. The mandorla testifies to the fact

that it is the invisible trinitarian God who takes the initiative, and through Christ approaches us, reaching out and extending the divine presence even to the depths of Hades. We, in turn, draw closer to God the more deeply we move into the mystery depicted in the icon.

The two mountains at the sides remind us that Christ brings salvation not only to humanity, but to all of creation. The figures around Jesus vary from icon to icon but are generally Old Testament prophets and saints. Moses, King David, King Solomon, and John the Baptist are almost always depicted. Jesus grasps Adam and Eve by their arms pulling them out of the tomb of death. They represent all of humanity being saved from sin and death.

Beneath Christ's feet lie the gates of Hades, smashed wide open, lying in the shape of a cross, proclaiming that by his death on the cross, Christ

has trampled death. The nails and iron bars below his feet represent the hardware which had held the gates fastened, now never more to shut us in. The keys, locks, and chains floating in the abyss signify the restraints by which we had been imprisoned by sin and death. Sometimes there is an emaciated figure who is chained up in the darkness: this is Death (Hades personified) and/or Satan who, in turn, has been bound and whose power has been destroyed by Christ.

For this reason, throughout Pascha we sing "Christ has trampled death by death." The icon illustrates the declaration of Hebrews 2:14 "that through death he might destroy him who has the power of death, that is, the devil." This has been accomplished through the life-giving death of our Savior, giving us cause to shout: Christ is Risen! Truly He is Risen!

Liturgical Notes About the Paschal Season

This period of great festivity and joy finds its liturgical expression in the following manner:

Easter Greeting - we greet each other with the Paschal salutation, "Christ is risen! Indeed He is risen!" for 40 days, until Ascension Day.

No Kneeling - Please remember

that here is NO kneeling during the entire Easter Season. Kneeling has been our position of prayer during the Holy Season of the Great Fast (Lent) as the expression of our humility and our repentance.

The Paschal Troparion - "Christ is risen from the dead" is sung or said

at the beginning or end of all prayers until the Eve of Ascension.

OUR SINCEREST THANKS

Our sincerest thanks to all the members of our Church who gave of their time and talent to decorate and prepare our Church for Holy Week and the celebration of Pascha -- We

thank you for your help. We also thank all those who helped with the singing. May God bless all of you for bringing the Risen Christ in our midst.

INTERESTING FACTS ABOUT THE BIBLE

1. The first book of the Bible never used the word "apple when referring to the "forbidden fruit." Some believe it was a grape, fig, pomegranate, or mushroom. (Gen. 2: 16-17)
2. In 1238, the books of the Bible were separated into chapters by Cardinal Hugo de S. Caro. Verse divisions did not come about until 1551 by Robertus Stephanus.
3. Sacred Scripture is historically accurate. During the time the New Testament was being written, the events of the time were also being reported by a secular Jewish historian by the name of Josephus. A Roman historian named Tacitus also confirmed the events.
4. All of the books of the Bible have been translated into more than 1,200 languages and is the best-selling book in history.
5. The shortest verse in the Scriptures is John 11:35 "Jesus wept."
6. What came first, the chicken or the egg? The chicken, of course. Solved in Genesis 1: 20-22.

MY CHURCH

My Church is composed of people like me. We make it what it is.

It will be friendly, if I am.

Its pews will be filled, if I help to fill them.

It will do great work, if I work.

It will make generous gifts to many causes, if I am a generous giver.

It will bring other people into its worship and fellowship, if I bring them.

MY CHURCH will be a church of loyalty and love, of fearlessness and faith, and a church of noble spirit, if I, who make what it is, am filled with those things. Therefore, with the help

of God, I shall dedicate myself to the task of being all the things that I want my church to be.

UKRAINIAN CATHOLIC

While Ukrainian is in the title of our Church, one need not be ethnically Ukrainian to join our Parish. The Ukrainian Catholic Church is a church that comes from the Ukrainian people, but is for the entire human race. We live out our Catholic faith according to the Byzantine Rite (our theology, liturgy, spirituality and canon law are non-Latin), while maintaining full Eucharistic communion with the Catholic Church in Rome.

BOOKS APPÉTIT

Valley Community Library will hold its annual Books Appétit fundraising event on Thursday, May 7, 6:00-9:00 p.m. Enjoy a fun night at the library with local food, beer, wine, raffle baskets, and live music by The Wanabees. This event is for individuals 21 and older. Event tickets cost \$35 per person in advance or \$40 at the door. All proceeds from “Books Appétit” benefit the Valley Community Library. Tickets are on sale now and can be purchased online or in person at the library. Valley Community Library, which is a member of the Lackawanna County Library System, is located at 739 River St., Peckville, and serves residents in the Boroughs of Archbald, Blakely, Dickson City, Jessup, Throop, and Olyphant. The library is open Monday through Thursday, 10 a.m. – 7 p.m. and Friday and Saturday, 10 a.m. – 5 p.m.

COLLECTION PROCESSING TEAM

The Collection Processing Team #4: Ron Barkofsky, Steve and Jean- for the month of April 2026 is Team nie Cucura.

Sunday Collection for April 3 - 5, 2026: \$

Sincere thanks to all of you for your kindness and generosity.

Ss. Cyril & Methodius Ukrainian Catholic Church

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Web Site: stcyrils.weconnect.com

E-Mail: olyphant@ukrcatholic.org

Rev. Nestor Iwasiw, Pastor

Incorruptible but Touchable

The Lord's body that made its entrance to the disciples through closed doors was the same as that which issued before the eyes of people from the Virgin's closed womb at His birth.

Is it surprising that He who was now going to live forever made His entrance through closed doors after His resurrection, who on His coming in order to die made His appearance from the unopened womb of a virgin?

But because the faith of those who beheld it wavered concerning the body they could see, He showed them at once His hands and His side, offering them the body that He brought in through the closed doors to touch.

By this action He revealed two wonderful and, according to human reason, quite contradictory things. He showed them that after His resurrection His body was both incorruptible and yet could be touched ...

By showing us that it is incorruptible, He would urge us on toward our reward, and by offering it as touchable He would dispose us toward faith.

He manifested Himself as both incorruptible and touchable to show us that His body after His resurrection was of the same nature as ours but of a different sort of glory.

St. Gregory the Great